

## CUSTOMS AND LANGUAGE OF THE WESTERN HODGKINSON ABORIGINALS.

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THE tribe under review is known as the "Wakooras," and inhabited an area of about 40 sq. miles, centring on Mt. Mulligan (west from Cairns, North Queensland), living mostly on the top and the western slopes of that mountain. Two other tribes, viz., "Chunkunberry" and "Wun-yurika," had almost identical language and customs. The latter extended along Mulligan Creek, south of the southern end of Mt. Mulligan, an area of about 60 sq. miles; the former lived from where Thornborough now is to Deep Creek, an area also of about 60 sq. miles. All this country is rugged, rocky, and sparsely wooded.

The customs of these tribes are somewhat similar to those noted by Mowbray for the tribe living in Granite Ranges at the head of Mitchell River.<sup>1</sup>

*History.*—In their original wild state these tribes probably numbered about 200 in each. Their numbers were rapidly diminished following contamination with the whites and Chinese on the opening of the Hodgkinson Goldfield in 1875, mainly by native police, influenza, and venereal disease. It is probable that the Wakooras was the dominant tribe, as they outlived and absorbed the other two. By 1890 the Wakooras and Wun-yurikas had coalesced, with great enmity between them and the Chunkunberries; but by 1900 the Chunkunberries had come down and merged with the other two, with headquarters around Woodville. Since then these tribes have gradually dwindled away, until at present about twenty remain—mostly original Wakooras. These survivors are all old, the young "bucks" and "gins" having passed out under combined stress of the evils of whites and Chinese.

*Clothing, Ornaments, and Vessels.*—The whole tribe lived together in several camps. They built humpies and lived in them during cold or wet weather. These humpies were built of flexible pieces of bush timber bent over to form a beehive-like structure, thatched with tea-tree leaves and bark. They were 3 to 4 ft. high, and had one small entrance, before which at night a fire was built, serving the double purpose of keeping them warm and repelling the mosquitoes.

<sup>1</sup> E. W. Mowbray, in "The Australian Race," by E. M. Curr, vol. 11, pages 402-407, 1886.

EDITOR'S NOTE.—Mr. Francis Richards has been familiar with the aboriginals of the Mount Mulligan district since boyhood, having lived in close contact with them for about forty years. He desires to acknowledge the very able assistance given by Dr. T. M. S. Hall in the preparation of this paper.

They wore no clothing, but on cold nights covered themselves with tea-tree bark and slept in their humpies or behind breakwinds of bushes and bark, surrounded by little fires. For ornaments they wore feathers in their hair, necklets of grass beads (made by threading segments of grass on string), and sometimes a single large white shell was suspended around the neck. Numbers of small pieces of mussel-shell would be squared by rubbing on stones, bored, threaded on string, and tied round the forehead. The string for these purposes was made from the inner bark of the currajong tree. I never saw quartz worn as an ornament.

They made paints of red or white clays mixed with water or saliva (I never saw grease or fat used for this purpose), and painted their whole bodies, usually in stripes. They scarred their bodies by cutting with quartz stones, and were able to raise scars to a height of about  $\frac{1}{2}$  in. above the skin. These scars were confined to the chest, shoulders, and upper arms; a few scarred their noses. Though painting was limited to males of all ages, both sexes scarred themselves. The right central incisor was knocked out with a stone, and the septum of the nose was pierced with a sharp stick and a piece of grass about 3 in. long was worn through it.

Circumcision or operations on the urethra were not practised; in fact it was considered a matter for great merriment among the rest of the tribe if a member had a short foreskin (*charra-galah*). A bald head was held in the same ridicule, though I only knew one Wakoora to have a bald head. Before the advent of the whites, these natives lived to a great age. I knew a number of very old men and women, some blind with age and snow-white.

Women carried only one type of bag. This was made very cleverly of knitted grass, and was suspended from the head with string made from the inner bark of the currajong. The men carried small, narrow, string bags about 1 ft. long, and these were used to carry spear-making implements, wax, gum, sinews, sharp stone, the fire-maker, &c.

Their only vessel was made from the soft inner bark of the ironbark. It was fashioned into the shape of a boat, each end being secured with a wooden spike. In this vessel yams were prepared for eating by being scraped with mussel-shells into a pulpy mass, or figs pulped with the hand. In it infants were also carried by the mother, suspended from her back by a band placed on her forehead. A smaller type of the same vessel was used for holding drinking water.

Fire was made by rubbing sticks together. A piece of round hardwood 1 ft. long, the thickness of a lead-pencil, was rapidly rotated between the palms of the hands in a small depression in dry, soft wood. Turn-about was taken in rotating the stick. As soon as it began to smoke, they sprinkled ground-up tea-tree bark on the glowing point, and this was blown into a flame. This process usually took about five minutes. At most times a large fire was kept always alight in the camp, in charge of the gins.

*Foods.*—Their food consisted of any animal, bird, reptile, or fish that they could catch, and eggs, yams, and fruits. Children and women were not allowed to eat the most succulent foods, such as plain turkey, black duck, goanna, emu, etc. They believed that they would break out in sores if they ate these foods, and consequently never touched them. The wisdom of this from the buck's point of view is obvious. They cooked all meat but ate yams and fruit raw. Cooking was done on open fires or in primitive ovens made of flat stones. The oven was a hole in the ground, lined with hot stones into which the meat was placed and covered with tea-tree bark. The hole was then covered with earth. All animals were cooked whole and uncleaned.

Cannibalism was practised, but was limited to members of other tribes. They never ate their children; on the contrary great love was manifested by parents to both their children and relatives.

*Hunting.*—The game was obtained by the males; fruits, yams, and fish (by the "grass" and poison methods) by the females. They hunted the kangaroo by two methods. The usual was to stalk and spear the kangaroo, the hunter being covered with green bushes or grass. The other method was to surround an area with bush fires, leaving a narrow space at one point. The kangaroos were speared or killed with nulla-nullas as they rushed through the opening. The rock wallabies were roused by shouting and killed by throwing nulla-nullas at them. Emus and plain turkeys were stalked in a similar manner to the kangaroo. Ducks were speared in the water, the hunter being immersed, with his head disguised with water-lily leaves. 'Possums, bush rats, and native cats were located in hollow trees by throwing stones into the hollows and listening for the sound of the stone falling on their bodies. When one was discovered the tree was cut open with tomahawks.

They had three methods of fishing. When the rivers were full the fish were speared with a special fish-spear. When the water was low the fish in the waterholes were poisoned with the fruit of a species of acacia known locally as the soap tree, or with the leaves of a tree called by them "Rukka." This tree resembles the guava tree. These poisons made the fish rise to the surface, where they were speared. The third method was employed in shallow holes. A barrier of grass was rolled from one end of the hole to the other, driving the fish before it, where they were caught by hand.

These people never stored food. It was either a feast or a famine with them. As I remember these natives, they were always well nourished and strong.

*Marriage.*—Marriages were made within the tribe except when gins were acquired by conquest. Marriage between close relatives was strictly forbidden.

and never occurred. The greatest insult that could be offered one of these natives was to insinuate that he was guilty of incest. Wives were never bartered. Occasionally a native would take another man's wife, the ownership of the lady then being decided by combat. Some men had as many as three wives.

Marriages were contracted in four ways—

- (1) A youthful gin would be given by her parents to the man. The woman was generally about the age of puberty, the man being about twenty.
- (2) The usual method, between young couples of about equal age, was for the couple to run away and remain in the bush, alone, for a few days. When they returned they were considered married.
- (3) When couples of mature years wished to marry, the man would light a fire and pitch his camp near that of the woman. When she went and slept with him they were married.
- (4) A man would forcibly detain a woman, and if he could hold her she was his. The methods of detention were drastic. I have known women to be tied up for days and beaten until they became tractable.

A peculiar custom existed in regard to eloping with another man's wife. The couple would run away and live in the bush for several days. In the meantime the husband was going around vowing vengeance. On their return the couple declared that the "Eekoo" or "mountain devil" had taken and detained them. They always, extended the tale to rape for the woman and sodomy for the man by the "Eekoo." This excuse satisfied the husband, who thereupon resumed normal relations with his wife.

There were no ceremonies of any kind in connection with marriage. Husbands and wives were not as a rule very faithful to each other.

Abortion was very common, and was procured by the woman taking a very long walk and then jumping into a waterhole from a height of about 20 ft., with arms and legs spread and body leaning a little forward. This method was reputed to be unailing.

*Dancing and Games.*—They had three types of corroboree, and these were their only dances. No fixed periods were observed, although they preferred moonlight nights. They were held at irregular, frequent intervals; there was scarcely a week went by without one. Sometimes the dances were held in an open space without preparations, but usually they built a break-wind of two lines of bushes and danced between the two. On rare occasions they would erect two painted sticks, resembling barber's poles. The men were always well painted and decorated for the occasion, and small fires would give sufficient light.

In the most common dance the gins would sit in a semicircle and with their hands together would beat between their thighs, making a noise somewhat resembling a drum, which could be heard for half a mile. There was only one singer. He always stood at the right-hand end of the semicircle of women. He would beat time by knocking boomerangs or other sticks together, and sing. The dancers, consisting of men, would march up in anything from single file to fours. They stamped their feet, and jerked their clenched hands in time with a grunt which they emitted at each stamp. The man at the rear of each file always kept his hands clasped behind his back. The singer sang with one breath, and when his voice stopped for breath the dance ended with a loud yell from the dancers, who immediately turned and raced back to the starting point. This procedure was repeated indefinitely, the corroboree often lasting up to four hours.

In the second dance, the gins and singers are arranged as before, but the dancers—stamping, grunting, and jerking their clenched fists—march in a circle around a man lying on the ground going through contortions meant to imitate masturbation. As before, the singer's exhaustion ends the dance.

The third dance was performed without singing and was a solo dance. The dancer, who was always a man, simultaneously beat his elbows against his ribs, clapped his hands in front of his abdomen, shook his legs, feet apart, and blew out of his mouth, making the sound "tremble" with his lips.

In all dances, up to about twenty men and a corresponding number of women would be participating, the rest of the camp being spectators. Some natives were noted and admired for their corroboree singing.

*Games.*—These tribes played three games, the simplest of which was target practice with spears. The target was of bark placed in the sand, and spears were thrown at it from a distance of about 50 yds.

In another game a circle of green bark was cut about 8 in. in diameter, and thrown crosswise along the ground like a wheel in front of a number of men who threw spears at it as it passed. They seldom missed their mark.

The third game took place only once a year and was played every day for about a week. During this period all the men had a piece of string tied tightly round their heads, under the ears and over the nose, about half an inch from the tip. The effect of this was to flatten the nose and completely prevent nasal respiration. The game was a kind of wrestling, and took place in the sand of the river bed, at a certain time every afternoon. Two heaps of sand about 1 ft. high were built up about 15 yds. apart, and called "the baby" (karkoo). Immediately in front of each karkoo was an equal number of wrestlers and immediately behind it a club was placed on the sand. A man from each side advanced, met in the middle,

and wrestled. The winner of this match ran to the opposing side's karkoo, lifted the stick and hit the karkoo on its supposed head, then returned to his side. The loser dropped out of the game. The winners were the side who last held the field.

*Fighting.*—Their offensive weapons consisted of spears, throwing sticks, nulla-nullas (used as clubs for throwing), boomerangs, and stone tomahawks. The boomerang and nulla-nulla were made from any hard wood, mostly ironwood, by cutting with stone tomahawks, and were polished with the rough fig-tree leaf. These tribes were not very skilful at throwing boomerangs, depending on their spears and nullas when fighting.

One type of war-spear was made of ironwood, tipped with soft wood at the throwing end and bound with beeswax or cypress pine gum and sinew. It had a barb of ironwood bound on with sinews. The other type of war-spear, instead of a hardwood barb, had a number of pieces of quartz imbedded in beeswax, cypress pine gum, or grass-tree gum.

All spears had a small notch in the throwing end for the throwing stick. This notch was also bound with sinew. The fish-spear, up to 6 ft. long, was made with four prongs of hardwood each 1 ft. long, bound with sinews and sometimes barbed.

In the making of these war-spears the proportion of hard and soft wood varied. In some the hard wood was slightly less than half the total length of the spear (kulka). In others there was only about a foot of soft wood (marnoo). The latter were considered the better spears. The wax on a finished spear was always brightly polished with saliva and the leaf of the pandanus tree. A peculiar point in the making of these spears was that the man used the thick skin of his heel as a chopping block while shaping spears with tomahawk or shell.

The tomahawks were made of very hard stone ground to a sharp edge and fashioned to a blunt point at the back. The head was fastened to a split handle with sinews. The throwing stick was made from flat ironwood about 1 yd. long by  $2\frac{1}{2}$  in. broad at the widest part. It tapered only slightly. The handle consisted of beeswax or gum, often covered with a pair of polished mussel-shells secured with sinews. Sometimes the handle was made of a piece of pliant bush timber filled in with gum and fastened with sinews. The opposite end had a small piece of stick bound on by sinew at an acute angle, through a hole in the throwing stick. This stick ended in a knob to which the notch on the spear was fitted. The throwing stick was often used as a weapon of offence.

The shield was known to the Wakooras, but they made very little use of it. Their weapon of defence was a throwing stick, and they could almost invariably glance the spear in flight, breaking the softwood part. They had no wooden sword, and their weapons were not carved or inlaid with shell of any kind.

These tribes were warlike and were often fighting among themselves and with neighbouring tribes. About 1893 a tribe of Mitchell River natives known as the Kooka-minnies raided the Hodgkinson Valley. The combined Wakoora, Chunkunberry, and Wun-yurika tribes were outnumbered and stood no chance against the invaders. The Kooka-minnies took all the young women and the men were driven away. An interesting point is that the Kooka-minnies captured a Chinese garden belonging to a man called Min Fu and divided it up amongst themselves, giving a certain amount of garden to each person. The whites of Woodville, numbering about twenty, attacked them at night and dispersed them with rifles. The local natives on their return found their gins in the camps vacated by the Kooka-minnies, many of them tied up.

When the men fought they were always armed with spears, unless it was the outcome of a sudden quarrel, when the nearest weapon would be used. Fights were often arranged days before they eventuated. When this was the case the fight was preceded by a great amount of talking, spitting, swearing, and other display. This was often as far as it got; but if affairs ended in a fight they would separate about 50 yds. and throw spears at each other. Usually no damage resulted, spears being parried with the throwing stick.

When the men were fighting, there would always be several old gins dancing, with constant singing and swearing, around and between the combatants, carrying the yam-sticks which they invariably had with them. The gins were never hurt, though it is hard to understand how they escaped injury.

The gins often fought savagely among themselves, and their method was this: They would stand apart, armed with their yam-sticks (a wooden club about 4 ft. long and 1½ in. wide, and with blunt-pointed ends), spitting and swearing at each other, biting the yam-stick and hitting it on the ground. They would gradually close on each other and put up a battle reminiscent of the quarter-staff bouts of "Ivanhoe." Although the gins were pugnacious among themselves and often fought more savagely than the bucks, they allowed their husbands to beat them without opposition.

*Arts.*—Painting and the arts in general were practically non-existent. The only drawings I have seen wrought by these natives were crude pictures of goannas. They were fond of making the tracks of birds and animals in the soft sand. At the present time, the natives have acquired some skill in carving and painting, but this is a modern innovation.

*Puberty.*—Amongst the girls puberty had no tribal significance beyond that they then became marriageable. Amongst the boys, sometimes before puberty, the penis was tied backwards over a roll of tea-tree bark. The effect of this was to give the organ a distinct bend downwards. While

undergoing this process the boys were very self-conscious and shy. We might note here that masturbation was exceedingly common among both men and women. At puberty the ceremonies were—

- (a) Knocking out the upper right central incisor.
- (b) Piercing the septum-nasi.
- (c) For boys only—drinking of some of his father's blood; or if the father were dead the blood of the nearest male relative. The boys were thereby fitted to grow into strong men.
- (d) Among the girls the hymen was ruptured with the finger.

*Devils, Doctors, and Burials.*—These natives were highly superstitious and had an intense fear of devils. There were four of these—

- (1) The Beerroo, who lived anywhere.
- (2) The Eekoo (or mountain devil), who lived on Mount Mulligan.
- (3, 4) Mooramully, Barmboo—Water devils inhabiting waterholes.

Most sickness was attributed to the agency of these devils, the blame generally falling on the Beerroo or the Eekoo. These devils were able to throw hooks, stones, or pieces of wood into the body without leaving a mark. The Eekoo's home was a lake on Mount Mulligan (Lake Koongirra), and natives were very afraid to go near this lake or into its waters; though the Rhoonyoo (or witch doctor), being a companion of the Eekoo, could enter the water without fear. The Eekoo was generally held responsible for any sickness when on the mountain. The natives have an interesting legend to account for the origin of Mount Mulligan and its lake. The mountain, which was built by the wallabies on the advice of the eaglehawk, was originally a huge pile of stones. A swamp pheasant built its nest on the mountain and hatched its young. The Eekoo came along and killed the nestlings. The pheasants in their anger thereupon started a bush fire to burn the Eekoo, and so great was this conflagration that it melted the stones and so formed the towering cliffs of Mount Mulligan. To save his life the Eekoo created the lake and took refuge in its waters; and so the lake became his home. Although the lake is the home of the Eekoo, strictly speaking he is not a water devil but wanders about anywhere on the mountain. Some of the old natives declare that they saw the Eekoo sitting on trees around the mine a few days before the great Mount Mulligan colliery explosion in 1921. They say he blew up the mine in anger at the white man's intrusion on his domain. They firmly believe that he will again blow up the mine.

The Mooramully and Barmboo lived in the waterholes, and were responsible for deaths by drowning or sickness coming on shortly after a swim. All these natives were excellent swimmers. If a native were caught in quicksands he declared that the Mooramully had pulled him under. The booming noise made by ripples against a washed-out bank was the voice of



the Barmboo. The Mooramully was an important spirit, since he not only initiated the Rhoonyoo or witch doctor, but also kept him supplied with knowledge and worked for him. When the rainbow came out, this was the Barmboo himself. If it shone on a native (other than the Rhoonyoo) he would die.

It was a common occurrence for either the Beerroo or the Eekoo to carry off a gin or a man and deal with them as previously described. The natives used to mark trees and hang up pieces of bone to frighten these two devils away. The devil was supposed to see these and depart satisfied.

*Superstitions.*—They had many superstitions about animals and birds. If a swamp pheasant flew near them they feared their hair and whiskers would grow long. The wagtail was the Beerroo himself; they did not like this friendly little bird to come near them. The channel-bill was supposed to make the penis grow long and, to use a simile, like that of a horse, and the vagina capacious. I have keen recollections of small aborigines thirty years ago quickly covering their persons when the scream of this bird was heard. The dollar bird was the controller of the mussels, shifting them from place to place in the river. He did this work in the night. The bat was responsible for all grey hairs. The shaky-paw lizard was not to be held up by the tail. This would cause the heavens to fall. The bush cockroach was supposed to squirt urine into the eyes and cause total blindness, and death shortly after. Kangaroos suffered a great deal from this insect. The jacky-winter bird controlled the sun, and was responsible for hot days.

*Witch Doctors.*—Each tribe had its witch doctor or Rhoonyoo, who was the most important man in the tribe. He was generally the most cunning and strongest man of the tribe, since he appointed himself. On the death of the Rhoonyoo, the most cunning man of the tribe would go away for a day or two and on his return say that he had been made Rhoonyoo by the Mooramully. He declared that he was carried off by the Mooramully to his favourite waterhole and lived with the Mooramully in sodomy for some days. The Mooramully then killed the prospective Rhoonyoo by sticking long, thin, sharp pieces of wood through his body. The Mooramully then restored the candidate to life by pulling the pieces out of his eye. The candidate, on his return to life, put the Mooramully through the same performance, and was fully qualified. He then returned to his tribe and was acclaimed Rhoonyoo, which means "thunder." His functions were to cure diseases and control the weather. He cured diseases in the usual way by removing the hooks, sticks, or stones thrown into the patient by the devils. This sleight of hand work was done very cleverly. He also frequently treated disease by bleeding. He could bring the wind and rain at will. His failures were always excused by saying that several Rhoonyoos of other tribes had conspired against him, and their combined efforts were more than he could combat. The natives were afraid of the Rhoonyoo, as he could sing them

dead, send poison by the wind, or cause them to shrivel up and die. In fact he could kill them by any method he pleased. The members of the tribe had to supply him with food. Although powerful he was not chief of the tribe. This function was performed by the best fighter. Any member of the tribe was supposed to have the power to sing another person dead. Deaths in the tribe were often attributed to members of other tribes hundreds of miles away. Bone or stick pointing was not practised by this tribe.

The Rhoonyoo often displays great imagination in his stories. One Rhoonyoo declared that there were big bark tanks in the heavens which he kept filled, and from which the rain fell. The dry weather was caused by a big bull that lived on antbed and thus got very thirsty. This bull by drinking up the water supply caused a drought. This is a modern tale told to me by Chower-ee-pa, the present Wakoora Rhoonyoo.

*Singing.*—They were energetic and frequent but not tuneful singers. Many of their songs were impromptu, especially the corroboree songs. Some were standardised and well known. Of these standardised songs, some had meanings—e.g., about trees, love, &c.—and some were a meaningless jumble of sound. The Rhoonyoo had special songs to bring rain and wind; the gins had theirs to drive it away. A mournful dirge was kept up for days when a death occurred, and also at the unexpected arrival of a near relative after a long absence.

*Burials.*—After a death all the gins would wail for days, and some of the older gins would roll their hair into little balls with wax; the camp was always shifted. The dead were either mummified or buried. The mummification was done by rolling the body full length in tea-tree bark and binding tightly with string. This was left in the sun and carried from camp to camp, sometimes for years. Very few bodies were treated in this manner, the majority being buried. They had no fixed burial ground; each corpse was buried in a different spot, and well away from the others. As soon as death took place, the naked body without ornaments was tied up with string made from the pandanus tree. The knees were pressed well into the chest, elbows by the sides, and the hands extended along the cheeks. The body was tightly wrapped in tea-tree bark, and buried about 4 ft. deep. The body was placed in the grave on its left side facing the west. A fire was also lit on the west side, in the belief that the devil, on emerging from the grave, would be burnt in the flames.

The natives never referred to a member of the tribe after his death. The mention of a dead person would often make the gins cry.

#### LANGUAGE.

The language is simple in the extreme. The vocabulary comprises about 800 words. Great irregularity marks their grammar and syntax. The same

word acts as noun, verb, adjective, &c., without alteration; and there are no tenses, cases, &c., or any inflections. About the only rules of syntax are that a pronoun or noun generally begins a sentence, and a verb ends it; and adjectives follow the nouns they qualify. Reduplication was used very freely, for emphasis. A suffix “-jee” is often added to words, but has no meaning. Words are often clipped short in speaking—e.g., “bunna nooka” for “bunna nukarnga,” “poopair” for “poopeelungun.”

*Vocabulary.*—The following words comprise almost the whole vocabulary. Words are written as pronounced. The composite guttural sound of “n” and “g” is printed in italics; where “ng” is printed in ordinary type it is pronounced as two letters:—

Kúrrngun = Hard	Wóolair, Wóolun = Dead
Pútcheo = Sore; also a hole in a tree	Chílpa = Very fast
Chóoma = By-and-by	Chéerily = Very hairy
Bútta = Down	Kútchaga = With great exertion
Góorin-góorin = Crooked	Dúmma-dúmma = To go in and out
Chárrpa = Boggy	Núnka-núnka = Early in the morning
Bínna-kúrrajee = Deaf	Wóorrmpa = (To sleep) soundly
Mínnee = Good	Chóomoo = Short
Chányee = Bad	Párrpardee = To cry
Kúlm̄ba = Sweet	Chúnkee, Mullb́ndamulla = To climb
Winkúrrajee = Hungry	Wándeela = To pick up, get up, lift
Wówoo = Thirsty	Muncénee = To bring
Kúlparlee = Long or big	<i>Nyama-nyáma</i> = To understand
Kápoos = Stinking	Wachóojoo = To burn
Díncha-mutchun, Dárrngoo-galláh = Bald-headed	Wóonchoo-wachóojoo = To make a fire
Nyóopun = One	Búnna nookárrnga = To drink
Múm̄marra = Two	Noo-kárrnga = To eat
Kóorchoo = Three	Kútta = Come
Yálla = Close	Umba = Come on
Kóolee = Angry; or a louse or flea	Tóongun = To go
Kúm̄ba, Kúrrpar = White	Móokarr = To cut marks
<i>Ngóompun-ngóompun</i> = Black	Múnkun-múnkajee, Múnka-múnka = To play
Bín̄garjee = Grey	Bóotcha = To repeat
Kóotchee, Marróon = Red	Kóonchoo = To bend a joint of the body
Yámma-dám̄ma-doo, Yámma-doo = Up, or the sky	Móonka-nyúntarnda = To cut hair
Kóonk-arr = North	Kingkínakin, Chóonchoolee = To pretend
Núcka = East	Párrpan-párrpan, Káoo-káoo = Yellow
Kóoa = West	Yállmarr, Nagóoroo = Blue
Chérrpar = South	<i>Ngóikooloo</i> = Green
Chóomoo = Short	Yoikói, Yóorra, Yúcka = Look here! an exclamation to call attention
Bóoya = To pass flatus	Woi = Hullo! in answer to a call
Wanchám̄ba = Where	Bíndarlee = Sweating freely
Yálla, Yárra = There or here	Yínkarn = Very thin
Yállanya = This or that	Bóolka = Hurrah
Kárrmpoor, Búnkar = Raw	Muh = Interjection indicating surprise and satisfaction
Wápparlee = Four	Yukkóoey = Interjection indicating satisfaction
<i>Ngárrmootchee</i> = Plenty (above four)	Owa = Tommyrot (interjection)
Chappa-chappa, Chárrngoorr, Kúlparlee = Big	Wandindy = To stand
Póoepelungun, Poopin = Little	

Múnka = To laugh	Dínkarnga = To catch hold of
Kúngya = To dig	Márnoo-dóonga-dóonga, Kúlchin-kukchy = To vomit
Nyúnta = To cover up	Yámpa = Hut, home, or camp
Charrkúnda = To run	Kúbba-kúbba = Corroboree
Kúrra = To dive	Kóorrma = Native oven
Mírrinjee, Mírree = To break	Myee = Food
Tóongada = To walk	Wápparr = Shade
Netchéénjee = To see	Kóolngarr = Dilly-bag (woman's)
Wóomee = To smell	Ngóonyin = Dilly-bag (man's)
Chárrpee = To swim	Klápam = Tea-tree bark torch
Nyóompoo = To spit	Pitchee = Tail
Bóorka-bóorka = Venereal disease	Kóonkun = Club
Yálkaga = To sing	Yárrmoo = Yam-stick
Poondúnda = To stop	Yirrimba = Fish-spear
Bulkárga = To say	Kucka = Sick, or tobacco
Pútchee-wandíndy = To develop a sore	Kúlka = Spear
Wattárda = To swear	Móorunga, Bútcha-bóokal = Long war-spear
Iteharing = To put or place	Koóeyun = Quartz-spear
Wóonana = To sleep	Rúmun = Throwing stick
Wállancha, Wállanchalla = To throw	Wúngée = Boomerang
Bóoimunjee, Bóoimair = To hit or to fight	Wárrpee = Tomahawk
Muneenee = To bring	Yóomparrajee = Stone tomahawk
Kúllnga = Uncle	Kúlmba = Honey or small native bees' nest
Ngútchee = Grandfather	Móorungun = Large native bees' nest
Kúmmee = Grandmother	Wóonpa = English bees' nest
Bímair = Aunt	Ngóokoo = Bees' wax
Ngúnchun = Father	Yeéparr = Sinews
Ngármoo = Mother	Kúrrkair = Water vessel
Púpparr = Sister	Wóonga-wandíndy = Morning
Ngóochoor = Cousin	Eélei-élee = Evening
Yáppa = Brother	Pitchee = Dark
Yáppa-choo = Young brother	Múngy-múngy = Day
Bóogoojee = Old man	Wápparr = Shade
Wárroo = Young man	Múrra = Hand
Méekooloo = White man	Dárngoo = Head
Kárkoo = Baby	Méeralee = Eye
Chámpeer = Child	Dírra = Teeth
Dútcharr = Boy	Márnoo = Throat
Gírra = Girl	Chíppa = Liver
Kúngamulka = River	Boónoo = Buttocks
Bóotchee = Plain or flat country	Yínkun = Pectoral muscle in front of axilla
Bármboo = Rainbow or water-devil or earth-worm	Dútcharlee = Heart
Chápoo = Dust	Chóorpoo = Bowels
Kúppee = Urine	Chóolpee = Small intestine
Chátcha, Chambútchee = Fæces	Boórroo = Belly
Bóorrkair = Semen	Núnchun = Collar-bone
Chíloo = Sweat	Boórroojee, Kárkoonjee = Pregnant
Márnoo = Throat	Moónkoo-charkúnda = Abortion
Búnna-charkúnda = Running stream	Chátcha-boórrpoo = Diarrhœa
Wóonchoo = Fire	Chímar = Antbed
Wóonchoo-kóonkin = Firestick	Kílmory = Ashes
Bíkarnga = To bite	Wóorpa = Fog
Nookárga = To eat	Nyínchar = Sound

Minya = Meat	Kátchirry = Grey jumper
Búnna-bóoleen = Waterfall	Jarkooer = Leatherhead (friar-bird)
Ch Ilngarr = Shell ornaments	Ngárngkoo-ngárngkoo = Twelve apostles (bab- bler)
Dúnkee = Gully	Chóoreear = Bower-bird
Bóonchooroo = Swelling in skin	Chíllchoor = Fish eagle
Bárchoo, Kóonkin = Stick	Chínna-pítchoo, Chínna-márlkoo = Sparrow- hawk (goshawk)
Nyóompoo = Saliva	Yálpun = Stormbird (channel-bill)
Boónkoo = Knee	Kulmbúngarr = Shag
Móorrmoon = Maggot	Pírr-pírr = Blue Mountain lorrikeep
Waárring = Husband	Málee = Bat
Galláh = Circumcision	Kóoyoo-bugga = Gigantic crane
Meémee = Breasts	Búngarr = Blue crane
Bóorroo = Abdomen	Chéewoorba = Swamp pheasant
Nyápee = Tongue	Rówa = Duck in general
Wállarr = Beard	Kóotantoo = Rosella parrot
Bínna = Ear	Millun-millun = Tree-creeper
Chówa, Kárngkoo = Mouth	Jeérfeer = Large honey-eater
Móongka = Hair	Koótooorlee-birry-birry = Bee-bird
Máppoo, Kílmpee = Womb	Ngúrrkee = Night-owl
Chíppee = Vagina	Múrrar = Feathers
Chírry = Pubic hair	Míttee = Leech or tick
Kóornkoo = Hymen	Mooya-moo = Ant
Chóonkoon = Labia vulvæ	Tow-w = Sound of rifle shot
Chárra, Boókoo = Penis	Wair = Exclamation meaning "I don't know"
Dóonkoon, Tarlan = Glans penis	Chílloor = Wild goose
Koóra = Testes	Túpparr = Squatter pigeon
Choombámpa, Choombúnka = Coitus	Lámpa-lámpa = Bronzewing pigeon
Mírry-dúmma-dúmma = Masturbation	Kookóocheedee = Wampu pigeon
Toóambarinka = To take away virginity	Wakóoka = Jackass
Chóolma = Sand	Bóornkin = Black cockatoo
Wányooríngada = What are you doing? or why?	Géeeja = White cockatoo
Jírry = Clouds	Pyee-pyee = Magpie
Yeérpee = Whistle	Diteeritchen = Wagtail
Yeékoorr = Spring of water	Dóonoree = Wedgetail eaglehawk
Mákirra = White clay	Boórkoor = Kite
Yóolmpoo = Big mountain	Kuránjee, Bányan = Emu
Bóotcheer = Big patch of sand	Kóorchar = Native companion
Yimpee = Lips	Túngarr = Ibis
Chátta = Thigh	Wátchar = Crow
Kúpparee = Armpit	Billawarra = Pelican
Dóompoo = Boots	Tárngoon = Bird in general
Kúllman = Sexual maniac	Ngóorkoo = Mopoke
Wárlóo = Face	Ngilly-ngilly = Black duck
Póopair-yoópar, Kúppeer-kúppeer, Yárrka- yárrka = Lot of little children together	Chee-wiggey = Whistling duck
Kúrra = Sound like a whip cracking	Dúrrnchar = Egg
Móonyoolee = Running nose or cold in the head	Nyóorpoo = Butcher-bird
Déewun = Scrub turkey	Wóonga = Jacky-winter
Wóormboo = Plain turkey	Móonya = Honey-eater
Chóonking = Flying fox	Kúmmair = Fly
Kóoladoo = Dove	Pítchin, Chímoo = Grasshopper
Wárrkoongoo = Dollar bird (roller)	Bítchin = March fly
	Kóorain, Chámpoon, Koóloongoor = Large tree- grub.

- Móokotóomboo = Water spider  
 Pítchee-cúmparrjee, Bíttoon = Ringtailed 'possum  
 Wóoroo-rhóomboo = Black snake  
 Múllkúnneymoo = Brown snake  
 Tóopa = Death adder  
 Yeékurrangun = Black prickly-backed water-snake  
 Réwa wungíriga = Freshwater crocodile  
 Múnkair = Frill lizard  
 Bóolmbaroo, Bóolcha-bóotcha, Ngóclamagoo = Sleepy lizard  
 Choolmbárnoo = Large plain kangaroo  
 Wárrajee = Wallaroo  
 Kúntama = Pretty-face wallaby  
 Bówoor = Rock wallaby  
 Wálkooree = Kangaroo rat  
 Chállngar = Bushtail rat  
 Wyka = Native cat  
 Ngúngkin = Porcupine  
 Toórka = Bandicoot  
 Toómpoo-tóompoo = Stag beetle  
 Ngástilalum = Green water-snake  
 Kulpówoorr = Cypress pine  
 Myra-myra = Ironwood tree  
 Múthula = Branch of tree  
 Qúinkun = River fig-tree  
 Chátama = Rough-leaved fig-tree  
 Chállngarr-chátchoor = Pandanus tree  
 Rúngoon = Pandanus fruit  
 Koópoorr-kóopoorr = Quinine tree  
 Boóncha-booncha = Mosquito  
 Moolóoachar = Ant-lion  
 Woónchurúngun = Bush cockroach  
 Káiya = Sand cricket  
 Yów-wa = 'Possum  
 Chálpun = Carpet snake  
 Yinboonboo = Black water-snake  
 Búrrecharjee = Tarpot (black-headed python)  
 Díckarr = Snake in general  
 Woórka = Goanna  
 Chúnkalunkun = Shaky-paw lizard  
 Kíya = Dog  
 Woonbóongoo = Water-rat  
 Bóoree = Track of foot  
 Jóolabirry = Whip-snake  
 Ngátchalum = Blind snake  
 Kínyeeagar = Bandy-bandy snake  
 Wóowarl, Chárrpar = Green water-snake  
 Bóorpoor = Lance-headed lizard  
 Móorum = Dingo  
 Chóorree-chóorree = Yellow water-goanna  
 Bóorama = Black water-goanna  
 Chámbe = Turtle  
 Dárree, Tálnkarr = Box-tree  
 Kárngooparbal = Leichhardt tree  
 Ngóoyoolee = Burdekin plum  
 Bírrar = Leaves of bushes  
 Károola, Wárraboolka = Large bitter yam  
 Wámmoon = Long thin yam  
 Múnnarr = Currajong  
 Kóora-ace = Currajong fruit  
 Kówarr = Bloodwood, or to shout out  
 Kárrboo = Ebony tree  
 Pílehirry = Tree, growing in watercourses, which has long thin upright branches  
 Queéka = White currant growing in rivers  
 Bóokun = Grass in general  
 Bányan-bányan = Wild peach-tree  
 Díchin = Dead bark of ironbark  
 Yéela-yéela = Wild hops  
 Dutchárnjee = Wild grape  
 Tálmanjee = Wild pomegranate  
 Chárrkun = Gum-tree resembling ironbark  
 Wárlchoo, Cháarakun = River gum-tree  
 Yáy-yam = Catfish  
 Wáttar = Black bream  
 Dárlkoo = Archer (spotted bream)  
 Kóorkin = Guard-fish  
 Woolpérrangun = Rock cod  
 Woókajoo = Large shrimp  
 Ngárrankuljee = Finger-mark fish  
 Binyee = Periwinkle  
 Jínna = Foot  
 Kárrkoon = Blood  
 Wúngalungun = Fat  
 Kítcha = Moon  
 Yírrmbee = Light  
 Wóolpun = Heat  
 Bóora = Ground  
 Koópoor, Boórait, Ngáaroo = Smoke  
 Málmair = Lightning  
 Kóoyun = Hail  
 Kóonkin = Wood  
 Yeéga = Yes  
 Bárloo = I won't  
 Rúkka = Tree for poisoning fish  
 Yálnkarr = Wattle  
 Pórla = Firefly  
 Wállaboaroo, Wárrka = Cork-tree  
 Noórka = Ironbark wood  
 Kóoragun = Ironbark tree  
 Múrraba = Broad-leaf tea-tree  
 Doórna = Grass-tree  
 Chíchoo = Narrow-leaf tea-tree  
 Bóykoo = River tea-tree  
 Koóyoo = Fish  
 Muniaka = Small jewfish  
 Chúnkun = Large jew

Pinyoor = Perch	Choóroo = elbow
Káarrojee = Bony bream	Yíncarn = Rib
Boólecha = Mud cod	Beépa = Leg (ankle to knee)
Koóndy = Mussel	Woóloo = Ankle
Woólerajin = Leather-jacket	Doónkoo = Back of neck
Woómoo = Nose	Toómoo = Lung
Dárree = Bone	Goómpoo = Bladder
Yárlpun = Skin	Bínna-toongun = To forget
Woónga = Sun	Día = To give
Múтта = Star	Chínken-chínkarjee = To play about
Wákaree = Cold	Wóokalooka = Liar
Ngóókoo = Water	Ngárlee = Us
Chúnka = Stone	Kúnparrgo = Yesterday, or past time
Quínga = Wind	Chóoma = Future time
Rhóonyoo = Thunder	Núnkarba = To-morrow
Búnna = Rain	Múnyarra = Wife
Múncha = Hill, or appetite satiated	Choówun = Flood water
Beéroo = Devil	Cheérpun = Wet
Kúree = No	Ngárkoo = Palm of hand
Ngéikoo = Me	Ngármoo = Thumb or big toe
Ngéiyoo = I	Chúcker = Elbow to wrist
Yóontoo = You	Bínta = Shoulder to elbow
Níckoo = To-day	Moórrey-móorrey = To tickle
Mímmeé = Milk	Chátta = Thigh
Boóngarr = Flowers	Boónkoo = Knee
Chángar, Dáincha = Dry	Woórpar, Boórrkoin = Brain
Kúckajee = Sickness	Chákar = Shoulder
Káarkoo, Moóroon = Fingers or toes	Woóra = Kidney
Ngárra or Ngáree = Back of hand	Meélkoo = Finger-nails
Moóтчun = Wrist	Kóolperra ngúnda, Kóolparnda = Well done!

The following are a few names of natives :—

MEN.

Choweryeepa	Mooyamoo
Ngarmoo-gooly-gooly	Ngarmoo-yeeranda
Chooragoorum	

(These were all "Rhoonyoos" or witch doctors. The word "Ngarmoo" at the beginning of a name means that the person is the son or daughter of the person who held the latter end of the name, "ngarmoo" meaning "mother.")

Wowmitchoo	Ngarmoo-bupoon
Marrkoo	Ngarmoo-goonyooree
Ngarmoo-kooboora	Munga
(Munga was king of the Wakooras when the whites first came to the Hodgkinson.)	
Ngarmoo-yooboomboc	Opee

WOMEN.

Chinna-goorin ("crooked-foot")	Munga-charnyee ("mouth-wounded")
Chamba-chambutchee ("turtle-dropping")	
Kootchoorlee	Katcha
Ngarmoo-tarpengoon	Warrngunda

*Sentences.*—The following are a few sentences strung together as the natives would say them :—

Yoontoo wunyooringada woke-arrambamba = What the devil are you doing ?

Yoontoo wanchamba toongun = Where are you going ?  
(you) (where) (go)

Yoikoi ! Rhoonyoojee ! Yoontoo nunkurraba bunna-wallncha ?  
(hello) (doctor) (you) (to-morrow) (rain) (throw)

Hello, doctor, will you make rain to-morrow ?

Booliman kutta ngarlee booimunjee chilpa charkunda.  
(policeman) (come) (us) (hit) (very fast) (run)

The policeman is coming to hit (or shoot) us ; run quickly.

Bumma warnchoo yoontoo booimair ? = Who hit you ?  
(man) (which) (you) (hit)

Ngeiyoo warloo kurree necheenjee = I don't know who he was.  
(I) (face) (no) (see)

or the word " Waar " expresses exactly this meaning.

Yoontoo karnparrgo pitchoor-pitchoor malmair necheenjee ?  
(you) (yesterday) (dark) (lightning) (see)

Did you see the lightning last night ?

Choweryeepa Chillagoe toongun—Choweryeepa has gone to Chillagoe.

Wanyooringada yoontoo kumkum nukarnga ?—Why are you drinking beer ?  
(why) (you) (beer) (drink)

Chanyee ngeikoo papparr woolair—I am sad because my sister died.  
(no good) (me) (sister) (dead)

#### *Local Names*—

Mulligan Creek—Mutchelum.

Pinnacle south of Mitcheemitchewarry—Boonboonchoorkoorgoo.

McLeod Creek—Mooncharjee.

Eastern Hodgkinson River—Choolkoo.

Union Waterhole—Chookoochookoo.

Waterhole below the Union Waterhole—Yoolboonboo.

Condle's Waterhole—Ngarmoo-chinkunda.

Darkie Green's Waterhole—Jimbajimba.

Walsh's Crossing—Chillagurra.

Junction of the two Hodgkinsons—Jararngurra.

Waterhole near " Piggies "—Rootchoonagoo.

" Piggies " Waterhole—Wowmurrakunda.

Old Kurramoor Station Waterhole—Champingago.

Waterhole at the junction of Waterford Creek and the Hodgkinson—Wooweewoowelarjago



Chinaman's Waterhole—Putcheerchootoo.  
 Mountain Waterhole—Meerkooroo.  
 Lily Waterhole—Booteheerraga.  
 Yard Waterhole at south end of Mount Mulligan—Chincham.  
 Mulligan Creek Falls—Ditcharna.  
 Black Mountains at Deep Creek—Yoompoortookoor.  
 Pinnacle at Burrankamen—Warra.  
 Pride of the North Waterhole—Chilungarra.  
 Waterhole above the Pride of the North—Burrankamen.  
 Black Mountain—Boondarimba.  
 Mount McCann—Kookaman.  
 Two-headed Pinnacle South-west of Black Mountain—Bannita.  
 Three Sisters Mountain—Wallanjirry.  
 Hodgkinson River—Kulkinnen.  
 Mitchell River—Dimbee.

*Neighbouring Tribes.*—The following are the names by which the surrounding tribes were known to the Wakooras :—

Chillagoe—Warkaman.	Mossman—Ngarlkajee.
Mareeba—Moorlooratchee.	Dimbulah—Woombarmbarra.
Irvinebank—Choolngai.	Normanton—Kookaminnies.
Palmer River—Kookawarra.	